





We make the following extracts from a speech of Rev. William Knibb, the energetic and courageous Baptist Missionary in the West Indies, delivered in Exeter Hall, London, before the Baptist Missionary Society this last month. They relate to Jamaica, and will illustrate some of the difficulties with which the freed men have to contend there, while they show that the embarrassments which seem to spring from emancipation have their real origin in the tyranny of the wealthy and ruling class.

Consequently with freedom, or very soon after, there were two laws passed, which, unless we had taken timely notice thereof, would have pressed heavily upon the laboring population. The first was the *Ejectment act*, which enabled the former proprietors to eject the laborer at a week's notice, without telling him why or wherefore. The other was a *trespass law*, that consigned the poor man to a jail, if after that ejection he was found upon the premises. In this condition, 300,000 human beings were placed, and we felt it to be our imperative duty to secure them at once from the operation of this law. We therefore invited them, and urged them, as soon as they could, to obtain a *leasehold for themselves*—to erect their cottages where the foot of the tyrant could not come. (Hear.) They set to work with all their hearts, and they pursued, through the length and breadth of the island, within two or three years after freedom, or the land they could find money to procure. It appears, from the best authority, and I am confident that authority does not overstate the fact, that there have been of the emancipated classes in Jamaica fully 13,000 families that have settled, or are now settling in *freeholds*; and if you take these 13,000, and multiply them by five, it will give you nearly one-third of those who once were *slaves*—now struggling with the difficulties those slaves were involved in; for, though they purchased purchases involved; for, though they purchased these lands, they were not able to pay the whole, but like honest men, they are trying to pay it as fast as they can. There are now in one parish—St. James, Trevelyan, Hanover, St. Ann's, St. Mary's, St. Thomas in the Vale, and St. Elizabeth. One is called Tryall; another Happy-news; another Standfast; another Harmony; another Long-locked-farm—at last; another August town; another Time and Patience; another 'Tis well; another Try and another Occasion hall. (Laughter and Cheers.) When we asked the law man why he gave that name to his abode, he said, 'Minister, if I had not a great occasion to build it, I never should, therefore call it Occasion hall.' (Renewed laughter.) No sooner had I returned to Jamaica on my last visit, the ground being partially or nearly paid for, and the little huts which they put up, and called 'Savannah'—just a few sticks, that they might escape the rent that they might otherwise have to pay—the legislature of Jamaica adopted a new system of tyranny.

It is necessary to state that in Jamaica we are almost entirely dependent upon a foreign supply for food to eat; and so long as the cry shall be heard that Jamaica cannot live unless the inhabitants make sugar and rum, long as her fruitful soil is exhausted by these articles of export, we must find something to eat from other countries.

During the past year, 132,616 barrels of flour were brought in. They came from the United States of America, and the recent tariff has imposed on each barrel a tax of 6s., the former tax being 4s. (Hear, hear.) Of corn meal, which is very much consumed by the laboring population, and especially by the children, there were 32,337 barrels imported. In the time of slavery it was purchased by the planter to feed his negroes, and was then subject to a tax of 3d. per barrel. At the time of freedom, when this law was passed, when the free peasant had to purchase it, the tax was raised to 3s. per barrel (cries of 'Shame!') Of rice, which is consumed—and there is no difference in the tariff between slave-grown and free-grown rice—rice which is consumed very considerably by the slaves—there were 14,077, bags brought in, each weight 100 lbs. It is hard to think how two can. The tax on the slave owner had to feed his slave, was one shilling per cwt. It is now 4s. per cwt. (Cries of 'Shame!') Salt fish which is another article of food very generally consumed, and of which 150,000 cwt. were brought in last year, was without any tax at all, or a very trifling one, not more than 1d. per cwt.; but it has been increased to 2s. Pork, and especially American pork—that which the better classes of peasants use; and, indeed, it is their staple food, with which to sweeten their yams—was subjected to a trifling tax during the time of slavery; they have now raised it, on American pork, to the tune of 2s. 6d. (Renewed cries of 'Shame!')

They will not allow the free man to wash his hands, without taxing the soap to a larger amount than they did before. The tax on soap was then 3d. per box; now they have made it 2s.; and when I tell you that 30,930 boxes were imported last year, you will see how, in this article, the free man is made to feel. (Hear, hear.)

But to show the *anomalia* of these men—as soon as the freedom had been purchased, there was a demand for white pine, and pitch pine, and lumber sashes. The tax was taken off, or nearly so, from white and red staves, with which puncheons and hogheads were made, and the hoops with which they were bound. Before the introduction of freedom, the duty on staves was 12s.; they have kindly reduced it to 2s. The tax on wooden hoops is 1s., but that has been raised to 4s. and 5s. (Cheers.) Now there is just as much wood in one white oak stave, as there is in two sashes; so that on the same amount of wood they have taken off 1s., and put 2s. on, and with respect to sashes, which were formerly 1s., they have now put on 4s. and 5s. The imports of shingles have been 7,526,293 feet of white pine and pitch pine, while of staves imposed for the planter there has been 297,262. The whole taxes raised on imports, principally from the articles to which I have referred, have been as follows:—

	£	s.	d.
1842	127,821	14	6
1843	190,250	9	3
1844	192,517	12	7.

making a total of what is raised by the House of Assembly, chiefly on the food which the peasant eats, and the lumber he purchases, during these years, of £510,580 16s. 4d.

You will be delighted to hear that morality has increased. (Hear, hear.) I have brought over a list of the number of marriages that have been performed in Jamaica from April, 1841, to April, 1844, and it will also show the relative position of the denominations there. The Baptists have recorded marriages, in these four years, 846; the native Baptists, those who were there before us, 264; the Wesleyan Methodists, 5120; the Association Methodists, 430; the native Methodists, 91; the Moravians, 2829; the Presbyterians, 2382; the London Missionary Society, 351; the Congregational Missionary Society, 203; the Roman Catholics, 31; the established church, 224; less than the Baptists by nearly 300; so that in these few years, so soon after freedom—and you know that the licentiousness before was such as could not be talked of—there have been registered in our proper law books 20,450 marriages. (Cheers.)

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#### THE TRUE AMERICAN.

We acknowledge the receipt of the first and second numbers of Cassius M. Clay's paper, the 'True American.' The firmness and determination of Mr. Clay are highly commendable; but we deeply regret to see that he is ready to meet his opponents with the bowie-knife or pistol, as they may elect. Referring to a writer in the Kentucky Observer, who tries to excite the popular fury against the 'True American,' and also to a vile, inflammatory letter of Robert Wickliffe, Mr. Clay says—

If then, Junius shall, single-handed, fall upon us when alone, and take our life and suppress our publications, we will be guilty of murder. If he shall come with numbers to back him, we will most probably find us, too, sustained by some Kentuckians who yet dare to be free;—the contest in that event may aspire to the dignity of a civil war, in which we shall be found fighting in the cause of the Constitution and Liberty, and they in the cause of Slavery, in rebellion against both. In such a contest, I shall not fear the result:

That point in misery which makes the oppressed man Regardless of his own life, makes him too Lord of his oppressor.

Still we are not men of blood, and to shew the pacific that we are economical in that precious fluid, if nothing but a fight will satisfy this rampant knight of the scapel, we propose that he sundered this projected civil war by the less heroic, but more harmless mode of the duel. If we lay us the press shall stop; if we shun him, then never shall doctor's lance draw blood now. Here, I must confess, I make but little show of courage, for I fall in with the opinion which generally prevails among my own gallant countrymen, that *mob-leaders* are inevitable towards. Genius bravery and magnanimity ever go together, and a man of large chivalric soul scorns to make war against the right. 'Ne sutor knight of the scapel, another Happy-news; another Standfast; another August town; another Time and Patience; another 'Tis well; another Try and another Occasion hall. (Laughter and Cheers.)

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From the Boston Atlas.

#### A WAR WITH ENGLAND.

Mr. EDITOR.—The following extracts from a letter written by a gentleman of Bristol, England, and just received in this country, seem to me eminently suggestive of thoughts appropriate for ourselves at this crisis. The position of our government, in reference to Texas, Oregon and California, one or all, is certainly such as may speedily embroil us in war with England. It is time to provide that, in the event of such a war, our beloved Commonwealth may receive no detriment. Every true lover of Massachusetts should look to it that her honor be kept untarnished, in the controversy now pending between this nation and Great Britain, and in the war which may follow. The letter speaks as follows:—

'What think you of the Oregon question? Our government are fully determined as to their course. Should the United States government maintain their purpose, there is nothing that can be expected but a fierce and bloody war. It will not be like the Chinese war; that was most unpopular; but it will be considered as a war against the Slave power of the world—that power which breeds human beings for the slave, and makes men the slaves of the flesh, the lust of the eye, and the pride of life.'

'Under these circumstances, should there be a war between this country and the United States, it would be most popular war ever undertaken by this nation; and none will mourn over it here but those who see the abominations of all wars, and who will suffer rather than inflict wrong.'

Last week, we held a public anti-war meeting, at which I proposed for consideration the propriety of presenting petitions to our government: That they should be addressed to the *President*, and to the *Senate*, and to the *House of Representatives*, in favor of a *Joint Resolution* to the effect that the United States government should withdraw from the Oregon territory, and that the *Senate* should be *adjourned* to the 1st of November, and that the *House of Representatives* should be adjourned to the 1st of December, and that the *President* should be *adjourned* to the 1st of January, and that the *Senate* should be *adjourned* to the 1st of February, and that the *House of Representatives* should be adjourned to the 1st of March, and that the *President* should be adjourned to the 1st of April, and that the *Senate* should be adjourned to the 1st of May, and that the *House of Representatives* should be adjourned to the 1st of June, and that the *President* should be adjourned to 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## POETRY.

## THE BUSTLE.

I SING THE BISHOP, alias the BUSTLE!  
A theme transcendent for a human tongue!  
Prepore, my muse, for a heroic tassel!  
Let every nerve with energy be strung!  
Make tense each tendon, ligament and muscle!  
A more adventurous song hath ne'er been sung!  
Put on full armor for a desperate tilt;  
For, by the Furies, blood may yet be spilt!

For many months,—indeed it may be years,—  
The Bustle only grew in length and size;

With little help from needle or from shears;  
As its enlargement was from new supplies  
Of rags wound round it.—(So it now appears.)

The hump was seen to slow degrees to rise,  
T' increase in length, and to become more spacious;  
In short,—more meretriciously audacious.

Here Cupid sits enthron'd on a pillion,

And holds his court in majesty serene:  
Around him harlot Graces dance contilion,  
And Priapus' midst Satyres may be seen.

Hence the blind god shoots arrows by the million,

Which reach their mark, man's breast and knees

between:

For though all wing'd and volant with love's flame,  
Yet never do they rise above their aim.

Now, woman, for a moment lay aside

Your affection, and be once sincere;

Doff for a little while your mask of pride,

And in your natural lineaments appear.

In mimic wrath say not you are belied,

And all that I have said is slander sheer:

But honestly, as if before Heaven's eye,

Which reach their mark, man's breast and knees

Tell me in truth and frankness, with what mind

Have you put on and worn that roll of rags,

Which gives you such a monstrous hump behind,

And makes you look so much like brothel hags?

As if, in reality, designed

To make yourself the jewel of ridded wags?

Now, in God's name, I charge you speak out bold!

It is to shield you from the heat or cold?

Heaven knows it is not!—Woman, so do you!—

Nor is it to improve, in any wise,

Your comfort, nor to make your heart more true

To virtue; nor to lead man to the skies

In holy aspirations, nor t' imbue

His soul with truth, nor cause his mind to rise

Above the low and sordid things of sense,

And earnestly desire high excellence.

No, no, frail woman! it is none of these!

No! of any good of which you can name.—

As God shall judge the world! 't is done to please!

And, know ye it or not, yet to your shame,

Which ought to blister like Cantharides,—

T' is done to please, and with instinctive aim

To please the males as males, and to excite

In them a rampant sexual appetite.

Nay, tell me not you have no such intention,

And never dreamt or thought of such a thing;

That 't is an outrage on the sex to mention,

Or even in thought, against them thus to bring

A charge of so atrocious an invention,—

A calumny so black and withering.—

You cannot out of sight this question hustle,

["For what end is it that you wear the Bustle?"]

Do you reply that 't is to be respectable,

And make your form more graceful and genteel?

And that, to swerve a single point detectable

From fashion's flat, would impair your weal?

That you thereby, seek nothing more delectable,

Than that which every virtuous mind may feel;

The pleasing consciousness of being right,

If not in truth, at least in others' sight?

Well, grant all that—still I ask, to what end

Is this desire and management to please?

Surly 't was vanity mortify us!—

As means of good, such Eve-like tricks as these!

You know that they inevitably tend

To make men such as the Aspaltites

Now cover deep: such as Lot's sensual wife

Loved to be loved by, and so lost her life.

It is not possible you can be blind

To truth so plain, so obvious as this,—

All means of pleasing, to your dress confined,

Can kim and tend to none but sensual bliss:

And whate'er's negligence may possess your mind,

Your sexual instinct prompts all artifice

Employed in dress; and prompt it to inspire

Males of your kind with sexual desire.

'T is not to be denied, nor justly doubted,

That woman's mind is far more innocent

Than man's; nor is the idea to be scouted;

That she oft leads to vice with pure intent;

That she exerts full many a blandishment,

Of meretricious character and tendency,

Purely from mother Eve's occult ascendancy.

That is, her instinct rules her understanding,

By recondite, but most efficient force,—

Her judgment, sentiments, and thoughts commanding,

While she contemplates quite a different source

Of motive power, and deems her soul expanding

With feelings which e'en Heaven would not dis-

cern.

Nay, her religion, in its exaltation,

Has oft a sexual base and inspiration!

Of which she's not intelligently knowing,

And does not understand its source or goal,

She feels a something, whence she knows not, flowing,

Like the electric fluid, o'er her soul;

But style not for a moment that 't is owing,

E'en in the least degree, to the control

Her sexual parts exert upon her brain:

Nor aught that would an angel's bosome stain.

Hence she, in consciousness, is often pure,

While leading others to impurity;

And rests in her own chastity secure,

While tempting man to insecurity,

Not dreaming that she may herself endure

Most evil consequences in futurity;

But innocently fain the very flame

That yet may fill her soul with burning shame.

It is admitted that in our cold clime

Clothes are convenient, if not necessary;

But they need no wise minister to crime,

Nor cause man's heart from purity to sin.

And there is something morally sublime

In breaking loose from vice hereditary:

And 't would be most magnanimously brave,

If woman now herself and man would save.

She led the way to ruin! let her lead!

The way, in truth and virtue, to salvation:

She plead for sensual pleasures! let her plead

For self-denial and true exaltation.

God made her soul to rise! let her indeed

Now in the moral world take her high station:

Henceforth let all her influence lead to Heaven;

And all her errors past shall be forgiven.

## JUNE, 1845.

## REFORMATORY.

## PLAIN SPEAKING.

The following extracts are from a speech by Mr. Dawson, of Birmingham, at a meeting of the Baptist Home Missionary Society, in London, in May. Such sentiments, uttered here, would run the risk of being thought 'infidel,' especially if spoken by an abolitionist.

I began to-day with a strange sight at the Old Bailey. And I went there on purpose, though I abominated such sights. I went there to see the state of the people, for it is not by sitting at chapels or attending meetings that we can ascertain their state. Religion is getting too delicate and refined. We must take it as Christ took it, and go into the lanes and alleys, and make it out for ourselves.

As the effects of the hanging, you should have watched the mob. All that is licentious, filthy, and abominable, was done under the very gallows-tree. What does the atmosphere of a Christian land were spoken? These are the people of a Christian and enlightened country. The effects of the挂 are beyond expression. You may read it in the papers to Parliament, where you hear of numbers that never heard the name of Christ. It also exists not only in several, but all of our large towns, [here, here.] We have lost our hold of the mass of the people. We say it thoughtfully. Go into the mass and see who fill our chapels—these who are called, the gentle, the respectable, as they are called, the nobility, the church members, and I should have some meetings in the town, and accordingly made appointments for us. 'T is a bad place—plenty of religion there, no scarcity of churches, professors many and prayers many, and a very decent observance of the outward, which you know is the sum total of some people's Christianity.

The citizens of Springfield were performed at a rate of speed, and with a degree of comfort that is not often to be found behind the *frontiers* of Pennsylvania, or on the great thoroughfare between Philadelphia and New-York cities. Dr. Hudson who resides near there was anxious to see the trial, speech of Mr. Linder, (her counsel,) and the sentence of the court, (pronounced by Judge Wilson,) is published at Charlestown; it is related the condemned attending the murder of the husband, condemned by administering poison by the wife. The story is said to be one of thrilling interest and deep horror.

**CAPITAL PUNISHMENT IN ENGLAND.** We see it stoned in the New-York Golden Rule, that a movement has lately been made in England for the abolition of the punishment of death. At a public meeting in Alesbury, which was largely and respectably attended, Lord Nugent was the chief speaker, and he made a strong and feeling speech against the penalty, in which he was loudly and enthusiastically cheered. The noble lord concluded by offering a resolution, which was unanimously adopted, that 'it is the opinion of this meeting that the punishment of death by law is totally ineffectual in its object as to the prevention or diminution of crime; that it is of bad public example, and ought to be totally abolished.'

**PROSES.** One of the editors of the N. Y. Evangelist, (probably the Rev. George B. Cheever, the remarkable champion of the gallows,) concludes a characteristic notice of the late Convention at the Marlboro Chapel in Boston, for the abolition of the death penalty, in the following 'orthodox' strain:

'There was one noticeable fact—that the speakers and prominent advocates of the cause present, were nearly all Unitarians, Universalists, or Infidels, which corroborates the view we have taken, that all this uproar about capital punishment is occasioned by wrong theological principles, and is made by men who would deprive the divine law of its solemn sanction. Let Christians beware how they are drawn into heretical company by false priests for benevolence—pious which, if good for any thing in regard to human government, will equally prove that God has no hell for the wicked.'

The position of such men must appear grossly inconsistent to Pennsylvania Quakers, and all other peace-loving voters; but they are no more inconsistent than is the man who professes to be opposed to war, yet votes for a Commander in Chief of the naval and military power of the Union; or who upholds a war-making government; or who upholds political institutions that owe their permanency to the power of the sword; no more inconsistent than the temperance man who petitions for a rum-seller's license; or the abolitionist who swears to support slavery constitutionally, that he may constitutionally destroy it.

The day after I was at the Springfield Armory, I visited Northampton Association, though I gave but a hurried glance at it, for the day was an unfavorable one for visiting such a place, cold and rainy weather having taken the place of the recent summer-like day. Their view is very wild in appearance; the part which I saw has only been under culture a few years and its fields are studded with stumps, look rather rough to those who have been to the more文明的 districts of the country, which their industry has lost tillled. The stream which drives their saw-mill and silk-factory is as romantic a one as you would wish to meet, and goes singing on its way over the rocks, ever busy and ever joyful.

The silk factory is not only the workshop, but the home of the operatives. It is a large building, and was erected for a cotton factory; in one apartment were the spinning and weaving rooms, and the others were occupied by the workers, who have been partitioned off, and are now used for chambers, eating room, kitchen, &c., for the accommodation of a portion of the members of the community and visitors to the place—the members numbering at the present time about eighty. The part which I saw has only been under culture a few years and its fields are studded with stumps, look rather rough to those who have been to the more文明的 districts of the country, which their industry has lost tillled. The stream which drives their saw-mill and silk-factory is as romantic a one as you would wish to meet, and goes singing on its way over the rocks, ever busy and ever joyful.

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The saw-mill and silk-factory are the chief sources of wealth for the community, and the silk-factory is the most important. The prophet tells me, that he does not let go his bells shall be rung; 'Holiness to the Lord,' and the apostle says, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' He means that even to the grave.

His soul is too exclusive; that you care more for the souls of men than for their bodies, not imitating Jesus Christ, who, when the multitude had gone to hear him without bread, worked a miracle to supply them with bread for the body. I ought to be religious. I should carry my religion to the pulpit, to the newspaper, to the literature, to everything. Mark what I have written, certain names that were flourished in a procession in this town of yours a few years back. I quote them, not to do all to the glory of God! He means that even to the grave.

It is a thing to be laughed at, for it is highly significant. These words ought to be like the first smoke of a volcano, which tells what comes next. 'More bread, and fewer bibles.' What does it teach you? That you are too exclusive; that you care more for the souls of men than for their bodies, not imitating Jesus Christ